

# Social Questions Bulletin

Volume 40

MARCH, 1950

Number 3

*The Methodist Federation for Social Action, a membership organization, seeks to deepen within the Church the sense of social obligation and opportunity to study, from the Christian point of view, social problems and their solution; and to promote social action in the spirit of Jesus. The Federation rejects the method of the struggle for profit as the economic base for society and seeks to replace it with social-economic planning to develop a society without special class or group discriminations and privileges.*

## Who Gets the Money?

WALTER RAUTENSTRAUCH \*

*For where your treasure is,  
there will your heart be also.*

MATT. 6:21

The character of a person is often revealed by the kinds of activities he engages in and by what he buys with his money. This is probably a good test of national policy and policy makers. What are the activities which our nation's policy makers seem to think are the most important and what sums of money are spent to support such policies? Who gets your money and why?

The answers to these questions are revealed in part by the National Budget and also by various government statistical reports. Let us examine these data and see what shadows they cast in the light of the Hebrew-Christian ethics.

**More Money**—Our policy makers tell us that the sum of the incomes of all those gainfully employed, the National Income, was about \$225 billions in 1949, a gain of about \$140 billions or approximately 165% over that of 1929, which was about \$85 billions. Surely this is an impressive figure, and appears to indicate how much more we can buy than was possible twenty years ago. And business is so much better too. In 1929, corporate profits before taxes were about \$10 billions while in 1949 they were about 200% greater or \$30 billions. On the basis of an employed population of 60 millions this annual profit represents \$500 per worker. In terms of wages, it represents the annual wages of 12 million workers receiving the average annual wage of \$2,500.

**For Common Welfare?**—Now both those who receive profits and those who earn salaries and wages pay taxes to the federal, the state and the municipal governments. These taxes are used to support the activities which our policy makers presumably decide are best for the common welfare. Since our space is limited, let us examine only the budget of the national government. In the first place, we have a debt of about \$260 billions. In terms of 60 million employed workers, this amounts to somewhat over \$4,000 per worker. In terms of families, it is over \$6,500 per family. But most of this debt represents the \$222 billions cost of World War II, and is a total loss. The mortgage on a house is one thing—it represents an asset. The war debt is something else—it represents sunken battleships, destroyed planes, and wasted natural resources.

Some people seem to think we owe this to each other and therefore it balances. But when President Truman states as he did in his recent message to the Congress that "it is estimated that about one third of all families spent more than they earned" it becomes apparent that the "each who owe" constitutes many more than the "others who own." The annual interest on the national debt is approximately \$6 billions, so that "those who own" received in interest the equivalent of the annual wages of 2,400,000 workers. The interest on the national debt absorbs 13% of the national budget of 1950. National Defense, a deceptive word, absorbs 30% of the 1950 budget. Fifteen billions of dollars of war preparation represents \$250 annually for each employed person and

10% of the annual wages of the average worker. But it means more than that, it means the work of men and women to create neither that which can be consumed nor that which increases our capacity to produce. This national policy results in the unproductive labor of millions of our people who could be building houses, schools and hospitals or serving as teachers, nurses, and social workers.

As these lines are being written, I hear over the radio that the building of Hydrogen Bombs has just been approved by the President. This will add more billions of dollars to promote an activity directed toward the death and destruction of those with whom we may disagree. That part of our budget which is termed International Affairs costs the average employed person about \$120 this year. Some of this money is used to feed those of our friends abroad who are in need but unfortunately all too much of it is used to support fascist governments in foreign lands.

What does the budget provide for the cultural and social needs of the people? Only 5%, just one sixth of the amount spent for war preparations. School teachers underpaid, hospitals curtailing services, the sick and afflicted inadequately provided for, cultural activities as expressed in the theater, through the radio and on the screen at the lowest level in our history.

This brief summary of the budget of the national government is prepared by our policy makers and reflects what in their judgment are the activities which will be to the best interests of the people. As we review this budget which reflects our national interest in war and governments abroad it is of interest to recall the counsel of Henry IV to his son and heir who was about to succeed him. In non-Shakespearean language, he said, it is always well to keep the giddy minds engaged on the affairs abroad "lest they inquire too diligently into thine own estate—to that end I was about to promote a venture in the Holy Land."

**The Human Cost**—Who gets the money? Not one third of the families who, as President Truman reports, have not sufficient income to meet their living expenses. Not those who owe the \$17 billions of installment debt. Not those whose savings are wiped out by the high cost of living.

A minister whom I knew in my youth often said, "It is difficult for an empty bag to stand upright." How true that statement is.

Delinquency, sex crimes, gambling, racketeering, all bear testimony to a mounting tide of moral breakdown born of poverty, want and the search for avenues of escape.

Social conditions are often generated by economic practices based on a false sense of values. When these practices are justified in terms of peace, good will and Christian duty, as so often they are, it is well to recall the prophetic words of Jesus when, in Matthew 7:22, 23, he said:

Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name: and in Thy name have cast out devils? and in Thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

\* Prof. Rautenstrauch of Palisade, N. J., is a consulting industrial economist and a member of the Methodist Federation for Social Action.



## OUTLAW INTERSTATE LIQUOR ADS

The freedom of the American Press and the sanctity of the American Home are threatened today by fabulous millions of dollars spent for advertising by those who make and sell alcoholic beverages. The Press will hardly jeopardize lucrative contracts by editorial criticism of the content of such ads. Publishers who exclude such ads from their columns because of concern for the welfare of society place themselves under heavy financial handicaps.

The volume and profitableness of such advertising illustrate its two-fold menace. A magazine distributed to 36% of all American homes was one of three which in 1948 printed a total of 898 pages of liquor advertising. For this space the three publications collected the sum of \$13,000,000. Proportionately profitable, presumably, were liquor ads in *Newsweek* for Nov. 21st measuring 5½ feet in length, in *Time* for Dec. 19 measuring 12 feet in length, in *Life* for Dec. 12 measuring 14 feet, and in *Esquire* for December 1949 measuring 22 feet.

These ads suggest to the youth of America that drinking is an avocation of "men of distinction." They indirectly place them in jeopardy of life and limb when said "men of distinction" drive recklessly along the tax supported highways of the nation.

Senator William Langer of North Dakota has introduced a bill to outlaw interstate advertisement of alcoholic beverages. It is known as Senate Bill 1847. It would bar advertisements of whiskey, wine and beer in newspapers and magazines, in direct mailings, and by radio and television.

At their semi-annual meeting on Dec. 1, 1949, the Council of Bishops of the Methodist Church passed a resolution favoring the passage of the Langer Bill. This resolution said, in part:

"Childhood and youth should not be subjected to the influence of the colorful, seductive, misleading and oftentimes utterly false statements contained in liquor advertisements. The plain intent and purpose of most of these 'ads' is to widen the use and increase the consumption of beverage alcohol. This is against the public interest, which fact is attested to by the history of our legislative and judicial attitudes toward the traffic in alcoholic beverages. The business lives on sufferance, and when its legal re-entrance into American life was being asked and pled for in the late twenties and early thirties of this century, its proponents insisted that there would be no effort put forth to induce our people to become customers. On the contrary, the influence of government would be used to educate the people, so that they would realize the hazards and dangers in the use of alcoholic beverages. In view of such an attitude then, and in view of what is going on now, we, the Bishops of The Methodist Church, respectfully petition and urge the Interstate and Foreign Commerce Committee of the United States Senate to report favorably on the bill numbered S. 1847."

We heartily commend the bishops for their specific and vigorous stand. They deserve the support of all Methodists who would keep our homes inviolable and our Press free. Letters to Senator Edwin C. Johnson, Chairman of the Senate Commerce Committee, Senate Office Building, Washington, D. C., will effectively express that support.

A. E. B.

**Labor Unity.** United Steel Workers gave \$500,000 to the United Mine Workers Strike Fund.

## WORK CAMP OPPORTUNITIES

There will be at least eight Methodist Work Camps in various parts of the country this summer. Those interested in attending one of these may write to Caxton Doggett, Methodist Student Movement, 150 Fifth Ave., New York 11.

The MFSA is a co-sponsor with the Southern California-Arizona Conference of the Work Camp at Los Angeles, which will meet at the Spanish-American Institute, in Gardena. For information write to the president of the Institute, Dr. Richard Silverthorn, 15840 So. Gifueroa, Gardena, California.

## TRANSLATE INTEREST INTO ACTION

You must have several friends who would like to see SOCIAL QUESTIONS BULLETIN for themselves—whether they agree with us or not. Send us their names and addresses. We want people to know the *truth* about what we are saying and doing. Either remit payments (\$2.00 for subscription to 9 issues per year; \$5.00 or up for voting membership per year; *special offer of 6-issue subscription for \$1.00*), or let us know if we may bill your friends. And how about an added contribution from you to help keep us rolling? Let's hear from you.

## WHO WILL MATCH THIS?

A pastor member of the Pacific North West Chapter, Recter W. Johnson, has written on his own initiative a letter to MFSA members on the West Coast, urging them to double their contributions to the Federation. "Taking the Bulletin is excellent," says Mr. Johnson, "but that doesn't add much money needed for the promotion of the work." He points out, "My concern is for more intelligent, fearness, awakened, Christian leadership—living, speaking and marching more dynamically than ever before in history. . . . The Christian call for change is non-communist. It is to be proclaimed."

**Twelve leading atomic scientists:** "Few who urged the President to make this decision realized its full import. . . . No nation has the right to use such a bomb, no longer a weapon of war but of extermination of whole populations. Its use would betray all standards of morality and of Christian civilization."

**New Republic editorial:** "America's unwillingness to open negotiations for a realistic settlement and our new decision to proceed alone with the hydrogen bomb violates every principle."

"The hardening of attitude is symptomatic of a deeper illness. Children are taught to read that they may read anti-Communist tracts; union leaders maintain repressive labor legislation is evil because it aids Communism; God is honored as the chief anti-Communist."

"Prejudice and fear are the principal enemies to negotiation. And yet the necessity for negotiation is greater than ever before. Not only peace but our national interest compels America to make new efforts to negotiate."

"For five years the American people have been goaded into hatred and fear of Soviet Communism. Yet they see no end to hatred but war and they still believe in peace."

Moral prestige will be undermined almost beyond repair if we now proceed to launch the terror of hydrogen bombs. Defense through atomic armament is a delusion. The least is to make serious effort to resolve differences with the Soviet Union, seek international control of weapons of mass destruction, and speedy general disarmament.—Christian ministers and educators, Feb. 2, 1950.

**Truman** (quoted indirectly by Associated Press): "We have no intention of any new approach to the Soviet Union with respect to peace."

**Churchill** (quoted directly): "I cannot help coming back to another talk with Russia upon the highest level. The idea appeals to me of a supreme effort to bridge the gulf between the two worlds so each can live, if not in friendship, at least without hatreds of cold war."

**Secretary General of United Nations Trygvie Lie** in New Year's message: "Those who believe agreement and accommodation among the Great Powers must be achieved should dedicate themselves in 1950 to extending political understanding between east and west at every opportunity."

**Unemployment** at postwar peak in January—4,480,000—rising 991,000 in month and 1,816,000 in year.—*Census Bureau*. Request MFSA program against unemployment.

**Franco.** U. S. is now ready for U.N. to approve and U. S. to grant full recognition (and credits) to Franco.—*Secretary Acheson*. (He earlier said: "Franco government, established only with active support of Hitler and Mussolini, is a fascist dictatorship.") MFSA opposes U. S. support of Franco.



## The Bible and Social Action

Did you ever go through the Old Testament, observing how much it is directly concerned with social groups and institutions? You might be surprised. The historical books are concerned chiefly with the origin, development, sin and repentance, defeats and triumphs of the nation. The legal books are concerned with group relations. In Leviticus, for example, elaborate provisions concern the economic order, organized public religion, the family, relations between citizens and foreigners, and punishment of crime. The Hebrew prophets are so preoccupied with national affairs and with economic injustice that is amazing that otherwise intelligent men and women have been able to read them and yet suppose that to preach a social gospel was to be "unbiblical."

If an American preacher in the Twentieth Century tells how farmers have a right to the land they till, what restrictions must be enacted by law to protect the purity of breed of valuable farm animals, rights and wrongs of legal practice concerning inheritance; if he denounces the luxurious living of the wealthy, the oppression of the poor, current practices in handling payrolls, cruelty and selfishness in national policy, the government's reliance on heavy armaments and military alliances in international relations, no one has any doubt that this minister is preaching a social gospel. The Old Testament is so full of such pronouncements that only people abysmally ignorant of the Scriptures or blinded by their own interests could fail to know that most of it consisted of social documents.

In the New Testament all this is taken for granted. Jesus is presented as the fulfillment of the nation's messianic hope. Jesus himself said that he came not to destroy, but to fulfill the Old Testament Law. But the New Testament adds much to it. Mary's hymn of joy is a song of triumph for the poor and downcast who are to be exalted while the mighty are thrown down. Jesus' first sermon is good news to the poor. In other utterances he warns the rich, gives prescriptions of economic honesty, condemns foreclosure of mortgages of widows' houses. He makes clear that neighborly duties are international in extent. He attacks exploitation of religion for economic advantage. Above all he proclaims a new community already present but growing and one day to culminate in victory. The Kingdom of God is his great theme. The Kingdom is a social concept.

Acts and the Epistles of Paul are concerned with the founding and development of a new social institution, the church. Much in these books concerns relations between the church and other institutions, and likewise concerns the economic, familial and political obligations of its members.

Too often men who believe in the social implications of Christianity neglect an adequate study of the Bible, leaving citation of Scripture to individualistic misinterpreters.

The writer once preached sixty-six sermons, each based on a book of the Bible. I found the Bible itself so exceedingly timely that the series made my message more relevant rather than less. It was time to preach my sermon on Amos one Sunday morning when my community was involved in a dispute between workers and managers in a group of the most oppressive and socially irresponsible industries I have ever known. The factories concerned were engaged in the making of shoes. It was simply impossible to preach that sermon of Amos in such a day without using the text, "They have sold the righteous for silver, and the needy for a pair of shoes."

\* Professor of Theology, Boston University School of Theology; member Administrative Committee, MFSA.

*Vatican Envoy.* Mr. President, don't replace Myron Taylor as envoy. That "relationship violates American principle and tradition."—*Methodist Board of Evangelism* annual meeting. MFSA agrees.

Bishop Francis J. McConnell, former MFSA President, is acting President subsequent to the necessary resignation of Bishop Robert N. Brooks, effective October 1. Bishop Brooks rendered great service as Federation president. We look forward to his continuing and valuable guidance and leadership.

Nineteen hundred and fifty is a year of decision, our January column said. One fateful decision has been made already—the go ahead order to the scientists for the H bomb. Instead of the new approach to the atomic question required by the breaking of our monopoly, our leaders invited an armament race in atomic weapons. All over the world the common people are crying for peace and our government gives them a more destructive bomb. Have we become a nation without a conscience?

This decision had to cloak itself in deception. Defense against a possible aggressor? The latest Military Intelligence report on Russia affirms no evidence of any movement requiring change in our plans. *N. Y. Times'* Moscow man cables Soviet Union prepared to meet with us in an effort to solve joint major problems; also *Izvestia* emphasizing Stalin's repeated statement that Soviet policy is based on the "unavoidable co-existence for a lengthy period of the two systems—socialism and capitalism." Defense? The H bomb, like the A bomb, is an offensive weapon only. Security? As the military expert of the *N. Y. Times* correctly says, every new offensive weapon adds to our insecurity. Peace? When did an armament race ever end in peace?

This decision is without a shred of moral justification. The processes of the H bomb have no peacetime value. What makes it so many times more destructive than the A bomb is that by fusing instead of splitting atoms it generates more power and heat so intense that it destroys all the life it touches. This is the use of science for planned mass murder. It is making "a league with death and a covenant with hell." To think the consequences of this return to the morals of primitive savage tribes can be averted by any pledge not to use the bomb first is but self-deception. In our plans the bomb is slated for a counter-offensive role. There is always the possibility that a false report of an attack, intentional or unintentional, like that mentioned in the report of the Hoover Commission, might draw an executive order that would send the bombers off. To consent to the making of the bomb and pray that we may never have to use it is futile. Witness Isaiah speaking to Israel for Jehovah: "When ye make many prayers I will not hear; your hands are full of blood."

The H bomb decision is the final test of the moral effectiveness of our religion. The Vatican supports the decision. Official Protestantism has not been able to agree. The Federal Council pronouncement on atomic policy speaks only for the Commission that drew it up and expresses three points of view. While the fateful decision was being made the Council was sending representatives to an American Legion Congress to form a united front against communism. Many are the preachers who want a warless world but, when asked to support banning the bomb, will say, "But the Russians!" As if the bomb could do anything but make that problem more difficult. Signs of hope are the hundreds of preachers who signed the statement to the President "Toward the Atomic Era of Peace"; also similar action by the Ohio Council of Churches against the bomb and for renewed discussion.

The time has come for an anti-war movement that will put the power of the ballot behind its words by enrolling people to vote against those who support war measures. These demonstrable facts call for such a movement: Atomic weapons mean that history has put the abolition of war on the agenda of immediate necessities. The Russians need and want a warless world as much as we do. The place to begin is the atomic key log in the disarmament jam. A form of atomic control which would remove the Soviet fear of capitalist intervention in her socialist economy would work for our security as well as theirs.

H. F. W.

MFSA participated in recent Emergency Civil Rights Mobilization in Washington. The report of one MFSA delegate, Rev. Clarence Nelson, is available (5¢). The program is stymied. Citizenship pressure on Congress is only hope for FEPC.

## SOCIAL QUESTIONS BULLETIN

\$2.00 per year Issued monthly, except July, August and September 25¢ per copy

METHODIST FEDERATION FOR SOCIAL ACTION (Unofficial)

Executive Secretary and Editor—JACK R. McMICHAEL

Office of Publication, 372 Broadway, Albany 7, N. Y.  
Editorial Office, 150 Fifth Avenue, New York 11

Re-entered as second class matter March 18, 1947, at the Postoffice at Albany, N. Y., under the Act of August 24, 1912



# The Readers Reply to Stanley High

Editor, *Readers Digest*: We have discussed Stanley High's article condemning the Methodist Federation for Social Action. His treatment is unjust, part of a campaign to discredit all wholesome change. Followers of Jesus must be diligent to put His Way into our society, the only way to abundance and peace. We stand behind MFSA in the way it has stood unflinching for Christ-like proposals even amid vicious opposition, and congratulate its leaders for their courage and devotion in the face of severe criticism and unpopularity.—Board of Education, Franksville Methodist Church, Racine, Wis.

Mr. High finds the Federation's dissatisfaction with our society a threat to the prophetic tradition of the Church! When has it been the function of the prophet to support the *status quo*? Whether it be Amos denouncing the grinding down of many for the few, Isaiah rebuking military alliances, or Jeremiah foretelling the doom of his nation because of corruption, a function of the prophet has been to condemn these things in his nation's life which degrade.

The Federation does not identify the Kingdom of God with the Communist party, or Socialist doctrine, or American economic system. "I came that ye might have life and have it more abundantly" is still true. We must work for changes in our society to give man abundant life.—Milwaukee Southwestern Sub-District Methodist Ministers and Wives.

Like thousands I was intensely irritated by High's article. He objects to the church being Christian enough to implement the Gospel of the Kingdom. He apparently missed reading the prophets. I enter my subscription to your Bulletin.—Rev. W. Nelson Winter, Baltimore, Md.

I have just read High's article. I offer sincere congratulations on the fundamental Christian principles in your Christmas message. May I add a fervent Amen to the fragment from Rev. Alton J. Smith. I cannot find any comfort afforded the Communist cause by advocacy of practical Christian principles Jesus would sponsor, in these days of indecision, unrest, and uncertainty which a Capitalistic system, wholly unmindful of anything other than profits for the favored few at the expense of life itself for the multitudes, had been instrumental in bringing about and perpetuating. The Church of Christ, to justify its worth, must heal the sick, rescue the perishing, feed the poor. I am pleased you and your unselfish fellow workers have made a promising start. Godspeed in your work and unfaltering maintenance of the high courage of your well-founded ideals.—Wade C. Worrell, Chicago, Ill.

I have some nice Christian Methodist friends who work for their country—or maybe your country is Russia? Any good American will be glad to pay your way back there as Stalin must miss you!—Irene McDugan, New Orleans, La.

Mr. High needs an elementary course in economics. I don't see how he got through School of Theology without Christian ethics. *Readers Digest* should print the other side. . . I have faith in our bishops and in you.—Sue Box, Austin, Tex.

Open letter to Mr. High: It should be a matter of general rejoicing that there

is a "pink" not "fringe" but nucleus of Methodist preachers and laymen of Christian minds and of courage equal to the times. These men you arraign are dynamic personalities, without whom the Methodist Church would be lifeless. Judging them as you do, by what color would you describe the Sermon on the Mount?—Robert T. Kerlin, Cumberland, Md.

Dear Mr. High: In the last analysis you indict all Christian institutions and the basic teachings of Christianity. . . . The Methodist Church believes in a free pulpit. The leaders of our Methodist Federation speak unofficially even as, I suppose, Stanley High does.—Rev. Edwin E. Krapf, Los Angeles, Calif.

The intent is to cause a cleavage between Methodists and other Christians and a "left-wing minority" which has already captured so many leaders. Rather than "concealing their real aims behind a humanitarian facade" this organization has been a "voice crying in the wilderness" and has not tried to cover anything. . . . To impugn this organization of over forty years standing and growing honor is the right of any American, but any charges worthy of consideration should take into account its long history of active defense of civil liberties, racial brotherhood, free speech, free access to facts, free pulpit and political and economic freedom. Attempts to silence its message and mission, even in the sacrosanct precincts of "our American economic system" is a more deadly menace than communism. Thank God, One said, "Ye shall know the truth, and the truth shall make you free."—Rev. Bradford Webster, Pres. Genesee Conference MFSA Chapter.

Sunday morning I turned my sermon to the attacks on the Federation, along with those on Bishop Oxnham, Dr. Stanley Jones, Prof. John Bennett, and the Federal Council. The people here seemed to appreciate the facts and the background. This evening the Official Board expressed approval of yesterday's sermon, so one congregation, at least, welcomes such information and deplores the cries of "Red!" Enclosed is my application for membership.—Gerald M. Conover, Jr., Kenilworth, N. J.

Dear Stan: When we see the net results of your article we will appreciate the favor, if *unintentional*, you have done us. You, Mr. Flynn and Mr. McIntire have given free publicity to some of the greatest intellectual and spiritual giants among Methodist Bishops, ministers, and lay people. You made it clear to our congregations that we small fry are at least keeping good company. . . . You have inspired redoubled effort preaching the priority of people over property; of man over mammon; of peaceful change by Christian, educational, democratic and constitutional methods, over waiting for things to get so bad we have a violent revolution.—Rev. George R. Bell, LaCrosse, Wis.

Enclosed ten dollars for the good cause. I have been intending five but High's article leads me to stretch the budget and double the ante. . . . By the enemies you make your rating stands high. The Federation was never more needed than in 1950.—Prof. George Colliver, Stockton, Calif.

It seems the happy pastime of some men who chase sensational news to indict every man a Communist who would advocate a warm soup to a sick neighbor. With them any organization that has for its major purpose the making real the practice of goodwill and brotherhood among men belongs to the subversive.—Wesleyan Christian Advocate, Georgia.

I had just read the article in the *Digest* about your organization. It does not sound good. . . . Any ideas that are even "pink" should go across the water for we do not need them in our land of Liberty and Justice.—Mrs. F. S. Burdick, Plains, Montana.

A fringe in The Methodist Church, and every communion is dangerous. It has far more than 5,800 members. This fringe is not pink, but gray. It is made up of people who fail to sense the urgency of these times, cannot feel the heartbeat of an awakening humanity, close their eyes and ears to hunger and tragedy of millions of brothers in other lands, refuse justice and mercy. They pave the way for communism. This fringe is made up of blind, unthinking, unheeding men and women . . . whose sense of right and wrong is benumbed, who are unaware of their priceless democratic and spiritual heritage and are willing to exchange it for a temporary mess of pottage. . . . Methodism does not need be alarmed about its pink fringe. Methodism and every communion should be greatly disturbed about this large dull gray fringe. This is the real threat to church and America.—North Carolina Christian Advocate.

Federation rejects the struggle for profit as the economic base for society. Well, Jesus put personality above profits. And what is so horrendous about seeking change?—Rev. Richard Lungren, Pres. Montana Conference MFSA Chapter.

A brief time ago our whole national propaganda machine was set up to encourage every American to understand Soviet Russia and the Russians as a means of finding grounds for lasting peace. President Roosevelt, Wendell Wilkie, Cordell Hull, Donald Nelson and Joseph Davies, all made statements in praise of Stalin and the Russians which would now put them on the blacklist of Mr. High and the American public. Remember all the pictures of G. I. Joe meeting G. Ivan with affectionate greetings? That was before the "hate Russia" program and the cold war. Mr. High seems to have two purposes in this article: one, to take a low swing at The Methodist Church; two, to sell an article to a leading magazine. He accomplishes three purposes. He takes his swing; he sells his article; and three, he stirs the interest of Methodists in the program of their church.—South Carolina Methodist Advocate.

We have been overwhelmed by scores of splendid letters of congratulation, and support. Would we had space for all! Copies of Executive Secretary's and Assistant Treasurer Reid's replies available at 150 Fifth Ave., New York 11. Contributions toward cost of reprinting and mailing requested. Dean Walter Muelder reply in *Zion's Herald*, Boston, Mass. Reprints 2¢ plus postage.